

Belief in the supremacy of mistaken ethics and religious discipline is an afflictive wisdom which asserts that various misguided religious practices are supreme and lead toward spiritual attainment. Examples of such practices can be found in many different religious systems. In certain Christian traditions, for instance, one finds the practice of 'corporal mortification' or 'mortification of the flesh' which in some of its more severe forms can mean causing self-inflicted pain and physical harm, such as beating, whipping, piercing, or cutting oneself. These practices are considered to help the practitioner to attain a union with god, obtain a higher place in heaven etc. Similarly, in some religious traditions one finds the practice of ritual animal sacrifices. Then there are various ascetic practices such standing on one leg or burning the body in the sun for a long time in order to purify negativities. Further, there are numerous cases of self-immolation and ritual suicide that are performed for the sake of spiritual salvation. The view that holds such practices as supreme and as a means of attaining spiritual emancipation is the fourth of the *five views*.

10. Wrong view

English: wrong view

Tibetan: ལོག་པར་ལྟ་བུ། / ལོག་ལྟ། *Log-par da-wa / Log-da* (*Log-pa* = wrong/reverse/opposite)

Even though the previous four views are all forms of wrong view, here wrong view refers specifically to an afflictive wisdom that apprehends the non-existence of the law of karma, the non-existence of past and future lives, etc. It also refers to the view that asserts the cause of sentient beings and cyclic existence to be a divine creator, a primordial essence (as propounded by the non-Buddhist Indian philosophical system of the Samkyas), and so forth.

The twenty secondary delusions

1) Aggression / belligerence

Tibetan: ཁྲོ་བ། *Tro-wa*

Aggression is a mental factor that is an increase of the primary delusion of anger and that wishes to physically or verbally harm others

2) Resentment

Tibetan: ཁོན་འཛིན། *Khoen-dzin*

Resentment is a mental factor that maintains the continuum of the primary delusion of anger without forgetting it, and wants to retaliate

3) Concealment / denial

Tibetan: འཆབ་པ། *Chab-pa*

Concealment is a mental factor that is a type of ignorance which wants to conceal one's faults from others when they are pointed out by someone with the motivation to benefit

4) Spite

Tibetan: འཚིག་པ། *Tsig-pa*

Spite is a mental factor that is a type of anger which, motivated by the secondary delusions of aggression and resentment, wants to speak harshly

5) Jealousy / envy

Tibetan: ཕྲག་རྟོག། *Tra-dog*

Jealousy is a mental factor that is a type of anger which, motivated by attachment to material possessions, status, etc., cannot bear and feels resentful towards others' accomplishments

6) *Miserliness*

Tibetan: སེར་སྒྲ། *Ser-na*

Miserliness is a mental factor that is a type of attachment which, motivated by attachment to material possessions, status, etc., holds onto things tightly and does not want to separate from them

7) *Pretension / deceit*

Tibetan: རྒྱ། *Gyu*

Pretension is a mental factor that is a type of ignorance or attachment which, motivated by attachment to material possessions, status, etc., wants to pretend that one possesses qualities one does not possess

8) *Dissimulation*

Tibetan: གཡོ། *Yo*

Dissimulation is a mental factor that is a type of ignorance or attachment which, motivated by attachment to material possessions, status, etc., does not want others to know one's shortcomings

9) *Haughtiness*

Tibetan: རྒྱགས་པ། *Gyag-pa*

Haughtiness is a mental factor that is type of attachment which, having taken to mind one's accomplishments and good qualities, generates an afflictive sense of self-confidence

10) *Harmfulness*

Tibetan: རྣམ་པར་འཚེ་བ། *Nam-par-tse-wa*

Harmfulness is a mental factor that is a type of anger which wants to inflict harm on other sentient beings

11) *Shamelessness / non-shame*

Tibetan: རོ་ཚ་མེད་པ། *Ngo-tsa-me-pa*

Shamelessness is a mental factor that is a type of ignorance, anger, or attachment which is devoid of a sense of shame with regard to one's negative actions

12) *Inconsideration / non-embarrassment*

Tibetan: ཁྲིལ་མེད་པ། *Trel-me-pa*

Inconsideration is a mental factor that is a type of ignorance, anger, or attachment which is devoid of consideration for other sentient beings with regard to one's negative actions

13) *Dullness / lethargy*

Tibetan: རྒྱགས་པ། *Mug-pa*

Dullness is a mental factor that is a type of ignorance which makes the mind lethargic so that it is unable to comprehend its object clearly

14) *Excitement*

Tibetan: རྫོད་པ། *Goe-pa*

Excitement is a mental factor that is a type of attachment which scatters the mind so that it is unable to remain focused on one object

